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Following is the text of an address to the Ohio State University graduating class by Dr. B. D. Thomas, president of Battelle Memorial Institute, Columbus, and member of Ohio State's Board of Trustees, prepared for delivery at Autumn Quarter commencement ceremonies in St. John Arena.

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#### A WINDOW ON THE WORLD

President Fawcett, Members of the Board of Trustees of the University, Distinguished Scholars -- fellow students, patient and proud families:

I suppose everyone has his own definition of happiness; and it is probably a definition that changes with time. Personally I like the method of defining happiness that has been worked out to such perfection by Peanuts.

Snoopy can say: "Happiness is a can of warm dog food." Schroeder can say: "Happiness is Beethoven Opus 57." Charlie Brown can say: "Happiness is being understood - just once." Lucy is beyond happiness. Lucy is an enigma. Pogo could say, in a penetrating reference to our times: "Happiness is like Natural Ghastly going away, like" - but then I'm mixing my comic strips.

Today we can count in the hundreds those here for whom happiness is a warm diploma of graduation from The Ohio State University -

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legitimatized by all the proper signatures, and illuminated with a special name - your own - and an affirmation that you have at last arrived. The dream that you started four or five years ago, that threatened sometimes to become a nightmare, has finally ended in triumph. You have graduated and you can wake up to happiness - and to reality.

An education has been called a window on the world. Certainly an education gives us a greater awareness and understanding of what goes on around us. Imagine ourselves on a high mountain in a comfortable room looking out the window. Let me describe what we see. We see three worlds: a physical world; a world of people; and a world of ideas

First - the physical world.

There are beautiful mountains and hills; there are rivers and lakes and the ocean; there are the miles and miles of reassuring farmlands that make us feel that we never will lack for food. (It is curious how even "higher education" never gets us very far away from a basic worry about having enough to eat.

The landscape is beautiful; but there is some cause for concern. Let me cite the superhighway as a symbol. There is to me an awe-inspiring beauty about a superhighway. As one drives along and comes to the crest of a hill and can see for some miles ahead, there surges up a sense of dramatic power. Here is engineering genius at its best. There is a tremendous aesthetic quality about the sweep of six lanes of double highway curving down into a valley and up and over a distant hill.

And yet there is a nagging uncertainty about it. Streets and highways threaten to take up a shocking amount of available land - sometimes the best land. One estimate states that in a city like Los Angeles, 40% of the land is taken up by freeways, streets, sidewalks

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and parking lots.

But if one leaves the superhighway, matters are worse. One plunges immediately into the neon jungle. Man penetrates a world despoiled by himself. He breathes an atmosphere that offends his nostrils. He drinks water that must be treated to be potable. He looks upon vast areas of desolation created by his own hand.

We could spend all our time looking at the physical world and in wondering what we should do about it. But there is a more important world for us to look at: the world of people. As you look through the window you can see the people scurrying about - three billions of them. Of course you can't see them all at once; but to give you some idea of how many people there are, imagine this: a cubical tank 2000 feet deep and 2000 feet square. It would be of about the proper size to contain all the human beings in the world packed in like sardines. If you prefer the metric system, let us say that there is about one quarter of a cubic kilometer of human flesh and bone in the world.

The most remarkable thing about this vast swarm of human beings is its reproductive rate. Today the rate is equivalent to adding a new city the population size of Columbus - every four days! The population of the world will have increased by more than the number of people in this room during the time we spend here in these exercises

I'm sure I don't need to point out to you - looking through the window as we are - that this reproductive rate is a problem with which you should be concerned. Hopefully you will probably contribute to the problem as well as to its solution. Genetically you comprise some of the best material we have available!

The world of people is a tremendously varied one. Each person is a center unto himself and the world revolves around each of these centers.

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Speaking of centers, you probably have heard Boston referred to as the Hub of the Universe. I don't want to discuss the merit of this claim, but the story is told of a man who had lived in Boston all his life and saw no reason to go elsewhere. But as he got older he finally decided he would like to see the United States, so he started across the continent by train.

The train came eventually into Salt Lake City and he got out to stretch his legs by walking on the platform.

He encountered a little Mormon girl, sitting on a suitcase. He attempted to engage her in conversation, but she was very shy and did not answer his questions.

Finally, thinking that this would impress her, he said, "Little girl, I live in Boston. Do you know where Boston is?"

She brightened up immediately and said,

"Oh yes sir. I know where Boston is. We have a missionary there."

Some of you may recall a couple of years ago when Nehru died, there was an account of his official funeral in Life magazine. It was a vivid article photographically: the priests in their saffron robes about the cremation pyre, the hundreds of thousands of people milling about - watching the dissolution of a body from which the soul had departed.

But the journalism of the reporter was even more vivid. He said: "Most of these people didn't have the slightest idea who Nehru was; most of them didn't know that the British had gone; but - most devastating of all - most of them didn't know that the British had ever been there!" The account has appealed to me as a striking example of the inaccessibility of people over the world. How completely people are separated by cultural patterns and the lack of a common language!

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You may say, if you like, that this is not important; that it makes no difference that we know something about the Indians, but they know nothing about us. But I think it does make a difference. Faulty communication is the factor that is basically responsible for the lack of understanding between individuals, communities, states, and nations, and to this extent it is a primary cause of conflict. As we look out the window we become aware of things going on that can lead to social explosion of one sort or another unless some way can be found to relieve the pressures. Throughout the world we see a growing tendency to draw lines that represent initially nothing more than a division between cultures; lines that develop from cool toleration through the entire spectrum of cool intolerance, to dislike, to hatred, to the cold war, to active quarreling, and ultimately to hot war with all its terrifying modern potentialities. It is an illusion to think that the religious wars we identify in our minds with the Middle Ages are a thing of the past. Ideological wars are their modern equivalent and they are compounded by the excessive growth of nationalism that has occurred since the end of World War II - certainly a trend that is hard to rationalize when one considers the lessons that should have been learned. Over all this gloomy part of the people-landscape hangs the cloud of racial intolerance. We find the lines of racial conflict drawn more and more sharply so that we progress from mere cultural differences to become acutely concerned with differences of skin color. On a worldwide window we can see that this is not a phenomenon confined to the United States. Who can calculate the ultimate consequences of the neo-colonization of Africa by the Chinese? And is our analysis so naive that we can view this with cynical satisfaction?

Lastly, there is the world of ideas - which is the only real world, after all, even though it is invisible. Like the physical world

and the world of people, it has its perils. It also has its beautiful areas.

There is the world of art and aesthetics: Of music and painting and of sculpture. There is the world of literature, of history. And there is the world of science.

Science seems to dominate the intellectual scene for the moment. Science may be defined as what we believe about what we think we know and understand. This may strike you as a curious definition, but it is a useful one to point up the fact that the world is being run more and more by what we know and understand. We could not support and feed this quarter cubic kilometer of human protoplasm were it not for scientific knowledge - agricultural science, to be specific.

But for all its consequences, science accounts for only a small part of the world of ideas. The world cannot stand still and wait until we understand it. One doesn't need to know and understand the chemistry of combustion to run an automobile. Perhaps there is a science of economics - but if we waited until we understood it before making the decisions of the business world, we would probably have a first-class depression.

I mentioned perils in the world of ideas. There is really only one peril - and that is that you may shut yourself off from access to the world of ideas. There is still the problem of good and evil. There is the problem of political extremism, right or left - evil in either case when the result is to make you believe that mankind can be brought to a halt in a pattern of political conformity. Man was born free - and he is likely to remain free.

What about education - which, after all, strikes at the root of problems of communication and somehow offers the hope of solving all our problems. Here we really penetrate the world of ideas.

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There seems to be general awareness that there is a crisis of some character in education. We seem to need more education but no one knows just where or how to organize it. It does little good to give statistics such as the fact that Americans spend more on liquor and tobacco than they do on certain deserving aspects of education. This is usually said reproachfully and ignores the fact that even if we wanted to step up our education, the first thing we would encounter would be a drastic shortage of qualified teachers - and there is little to indicate that liquor distillers would make good teachers.

If one compares higher education in this country with what is found in the rest of the world, he is immediately impressed with its universality. Here, everyone looks forward to "going to college". Abroad, a university education is reserved to the privileged few.

Let me point out that modern life has gotten so complex that the sixteen years of schooling that bring one to a baccalaureate degree are not sufficient to complete an education. Furthermore, the tremendous improvements that science has brought into production have brought leisure time into our lives that permits us, if we choose, "to improve our minds" after the completing of formal schooling. There is every evidence that we get bored when we quit learning.

Observe another phenomenon: Not so long ago, marriage was considered reason enough for requesting a student to leave school. Today marriage is common before a student graduates. Life begins before education ends. Observe also the growing interest in what is called continuing adult education. Life has become coextensive with the learning process. A clear recognition of this fact, in my opinion, supplies us with the key to the problem. It suggests the probability that the American citizen of the future will go to school all his life.

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This will be necessary if he ever expects to realize his own intellectual and indeed his economic capacity. But it will also be a way to escape the boredom that will assail those who have not enough to do in the world of leisure that is upon us.

The university of the future certainly will be quite differently organized for such a task. The problem is the education - not of 40,000 but of 400,000.

Let us say something about our University - our University - yours and mine.

One of the greatest assets of The Ohio State University is its large group of loyal alumni of which you are now one. The Ohio State alumni, in fact, is one of the largest groups of financial contributors to their university of any in the country. For those of us who know and appreciate the tradition that clings to this university, this is easy to understand.

The heart of a great university is its Faculty - particularly those great souls who find in the environment of a university the opportunity to develop their own potentiality as scholars in their chosen field, but who at the same time are motivated by a basic responsibility to pass their wisdom along to another generation.

If the faculty is the heart - then the students are the life blood of the university - they are the reason for which the university exists. These two together - the faculty and the students - and the way in which they interact - constitute the true measure of its success.

The Ohio State University has many, many friends. I doubt if it has any enemies - at least not south of the Michigan line. Every one of these friends is so deeply concerned with the welfare of the school that he is apt to fall into the notion that he knows what is  
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best for its future development. The extraordinary thing is that so many of them are right. But there is a circumstance which should not be overlooked. The knowledge which is available to and which is, in fact, a part of our modern civilization, is so vast and complex that to build a university which is exactly in phase in every segment of its development is an impossibility. Some fields are bound to be in advance of certain others.

Let me give you an example: For the past decade there has been a tremendous emphasis on Science in education. Many people believe that there has been an appalling neglect of the humanities. But notice that these are two different ideas: (1) that science has been overemphasized and (2) that the humanities have been neglected. There is no necessary interrelation. There is no assurance at all that if we could suddenly take away all the support of science, it would be automatically transferred to the humanities. In fact, the humanities might suddenly cease to exist in the general collapse of civilization. The point is, that destroying excellence in one area does not insure its establishment in another.

I defined science as what we believe about things we know and understand. But this is only a small part of the total of human beliefs. There is the vast area of what we believe about things we do not know or understand. Perhaps you recall St. Paul's famous definition of faith as "the substance of things hoped for, the evidence of things not seen".

The world is run by faith - beliefs in what we know and understand - and in what we do not know or understand. But people are beginning to demand more and more understanding. There is present in the world a renewed questioning about purpose. In this quarter cubic kilometer of palpitating human protoplasm there are beginning to stir

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the active minds that want to know what and where and why. There is a vague wish to experiment as though the eternal verities could be checked by procedures that bear some resemblance to the methods of physical science. There are the various ecumenical movements in the fission products of organized religion. But there are also the experiments being run with such social institutions as sexual mores and the sanctity of the family. There is a groping about to determine the limits of freedom and human rights. I am not passing any judgment on these experiments except to observe that from a strictly scientific standpoint there is an appalling failure to control the variables; which means that we will have to await the results and evaluate them through experience. Out of this ferment will come the new order. We must have faith that the traditional virtues will emerge stronger than ever.

And now I have a surprise for you. So far we have been looking through a window from this high mountain at a very complex and troubled world. But it isn't a window that confronts you; it is an open door, and you are about to step out into this world. Be careful! Some of the steps are shaky.

And what of you personally?

One speaks of an "educated man" - action completed. If you think of yourself as educated it will be unfortunate. If you don't get anything else out of a college education it should make you a student all your life. One doesn't have to be a complete hedonist to recognize that the purpose of education is to increase the enjoyment of life. Whether this increase comes about from the acquiring of a professional skill that enables you to earn a better living than you would otherwise or whether it comes from a sharpened sensibility to the beauty of nature and an appreciation of the triumphs of human

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thought, the result is the same. If you understand this you will know that your education is just starting.

Edna St. Vincent Millay has a wonderful poem that captures the essence of the challenge of the modern world:

The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky,  
No higher than the soul is high.  
The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two,  
And let the face of God shine through.  
But East and West will pinch the heart  
That cannot keep them pushed apart;  
And he whose soul is flat - the sky  
Will cave in on him by and by.

Edna St. Vincent Millay

The demand that the modern world places on you as a leader is nothing more or less than that you be a great and generous soul. You go forth with certain clear objectives - the world is in trouble and needs you. We have declared war on poverty, I know this is a political slogan at the moment and one can get cynical about it. But it is a magnificent one if we comprehend that it is a total war and remember that there is such a thing as starvation of the mind that leads to intellectual death just as surely as starvation of the body leads to physical death. And there is a starvation of the soul that leads to spiritual death. Life is not just simply physics and chemistry and mathematics and physiology. There is still the problem of human

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destiny - there is still the secret of the Universe.

In these days it is not considered good taste to get sentimental. But after all, a graduation ceremony doesn't happen very often, so let me close this on a sentimental note from the Rubaiat.

Ah Love! could you and I with Fate conspire  
To grasp this sorry Scheme of Things entire,  
Would not we shatter it to bits - and then  
Remold it nearer to the Heart's Desire!

The world into which you go is a beautiful and fascinating place. But we are always remolding the "sorry Scheme of Things". I hope you are successful in molding it nearer to your Heart's Desire.